Evangelical Christendom

"Rome Corpus mundi in Christo."

July-August, 1940

THE ONLY WAY TO VICTORY

The world is very evil, the times is waning late;
Be sober and keep vigil, the Judge is at the gate.

NEVER was Bernard's old Latin hymn more tragically appropriate than in these sad and solemn hours, when evil seems triumphant all along the line. "The world is very evil," but we say, God knows, and surely He cares. True; yet many of His people are feeling something of the dismay and perplexity voiced by Habakkuk long ago in one of the strangest prayers of Scripture. "O Lord, how long shall I cry and Thou wilt not hear! Even cry out to Thee of violence, and Thou wilt not save!" The very answer to the prophet's prayer seemed but to open a new chapter of sorrows for Judah. For the Chaldeans, "that bitter and swift-moving nation," swept over the earth, and nation after nation collapsed before them. They gathered captives like the sand, and it seemed as if Judah would be exterminated. The first gleam of hope returned to the prophet as he recalled the eternity of God. "Art Thou not from everlasting O Lord, my God, my Holy One? We shall *not* die!" And they did not die. It was Chaldaea and her proud capital, Babylon, that perished. Judah was preserved and is with us to this hour. They trusted in God, who said, "The just shall live by faith." That pregnant phrase sums up Habakkuk's message to the world. It is a message for our own day and one that echoes again and again through Israel's stormy history. When trouble came on God's ancient people there was ever a cause for it, and equally manifest was the way of deliverance—Repentance and Faith.

The O.T. historians, psalmists, prophets, tell the same truth over and over for our learning. We are slow to lay hold on the great truths so clearly revealed in the word of God, and we learn by their repetition.

In perhaps no book of the O.T. are the principles laid down more often or more emphatically than in 2 Chronicles—that Righteousness and Faith are the foundations of national well-being: Repentance and Prayer the essentials for national deliverance.

Take this from Solomon's great prayer (2 Chron. vi. 24): "If thy people Israel be put to worse before the enemy because they have sinned against thee: and shall return and confess thy name, and pray and make supplication before thee in this house, then hear thou from the heavens and forgive the sin of thy people . . . if they return unto thee *with all their heart and soul* then hear thou from the heavens and maintain their cause." And God promised so to do (2 Chron. viii. 14): "I will hear . . . I will forgive . . . I will heal." The entire book is largely a series of illustrations of the principles here set forth, e.g. For three brief years Rehoboam prospered because the godly folk of Israel, recoiling from Jeroboam's devil worship (xi. 16), "came to Jerusalem to seek the Lord. . . . So they strengthened the kingdom of Judah and made Rehoboam strong three years." Rehoboam fell into evil ways and suffered defeat. "He did evil because he fixed not his heart to seek the Lord" (xii. 14). Abijah his son was victorious "because they relied upon the God of their fathers" (xiii. 18). That is always the way of victory. Asa, his successor, had peace for ten years, "for he did right in the eyes of the Lord, and the Lord gave him rest" (xiv. 1, 6). Then came the attack by the Ethiopians with a million men and hundreds of chariots—the "tanks" of those days. Now listen: "And Asa cried unto the Lord his God, 'Lord, it is nothing with Thee to help, whether with many or with them that have no power. Help us, O Lord our God, for we rest on Thee and in Thy

Name we go against this multitude'" (xiv. 11). There followed a decisive victory and twenty years of peace and prosperity. "They entered into a covenant to seek the Lord God *with all their heart and with all their soul*" (xv. 12). "They sought Him *with their whole desire* and He was found of them, and the Lord gave them rest round about" (xv. 15). But prosperity has its perils—as Laodicea testifies. Asa grew rich and, forgetful of God, he sought national security by an alliance with the heathen King of Damascus and failed to rely on God to his own undoing. And so the story goes on with an almost monotonous reiteration of this type of narrative. Now why have these stories been preserved to us through the long centuries? Surely their message for us to-day is sun-clear! What the future months and years conceal we know not, but from His Word we can readily learn what God asks of us nationally to-day.

1. There must be a national humbling of ourselves before God. No mere posing or pious phrasing, but genuine acknowledgment of our manifold sins. As Dean Matthews puts it: "Those who call upon us to repent of our own evil at this time of crisis have plenty of material, and we shall do well to listen to them." Who can deny the lowering of our moral standards, the vast increase of gambling and the prevalence of drunkenness and Sunday desecration, the spread of secularism, occultism, spiritism and other degrading forms of superstition. Are the apostle's words regarding "perilous times" wholly inapplicable to us?

"Men shall be lovers of their own selves, covetous . . ." (what else explains the scandal of our slums, those hideous conditions in which we were content to allow millions of our fellow citizens to live?) Boasters, proud, disobedient to parents. Unthankful, unholy . . . lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof" (2 Tim. iii. 1-4). "Vigilance" cries Bernard of Clany. *Are* we waking up? If so, there is every reason to look for a better deliverance than the mere overthrow of Hitlerism would provide. We believe that *that* victory is coming through God's mercy. But there are other monstrous evils at home and surely we must begin, as so often Israel began, by penitently seeking God's forgiveness. Do not say, "Ah, but all this belongs to an earlier dispensation. These instances from the O.T. are inapplicable to-day." Now that kind of criticism is most perilous. It can make much of the Word of God of none effect. Remember these O.T. pages were written for our admonition upon whom the ends of the world are come. The principles there enshrined are eternal as God Himself.

2. Then also, as Viscount Halifax has so forcefully reminded us, there must be an awakening of our nation to the need of Prayer. Christ's ministry began with the call to Repentance, and for us the way of victory must be through Penitence and Prayer. We are thankful for the courage and devotion of our Forces. But our ultimate reliance is on God. Our help is in the name of the Lord who made heaven and earth, and Who to-day is as surely and as clearly saying to us as He said in Jeremiah's day, "Ye shall go and pray unto me and I will hearken unto you, and ye shall seek me and find me when ye shall search for me with all your heart, and I will be found of you" (Jer. xxix. 12, 13, 14).

The way of victory is "not by might (margin: by an army), nor by power, but by My Spirit," saith the Lord of Hosts (Zech. iv. 6).

J. CHALMERS LYON.

Common Prayer

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS—

For the widespread response to the call to united Prayer concerning the war and its issues.
For all evidences of Divine response, and for national awakening to the fact that "Power belongeth unto God."

LET US CONTINUE TO PRAY—

For courage and faith to face whatever may confront us in the coming days and months.
That we may not lose sight of the responsibilities of Peace; that we may not indulge hatred in fighting, or forget to pray for our enemies.
For those suffering through war, the wounded, prisoners and all captives, mourners, and those sighing with sorrow, weeping but not comforted.
For wisdom to be granted to those who conduct the affairs of the World's Evangelical Alliance.

Headquarters Notes

Lord Halifax on Prayer Concerning the War.—Impetus and inspiration have been afforded to those engaged in bringing home to our Nation, and the Christian world, the fact that the present war is a spiritual crusade by the broadcast speech of the Foreign Secretary, Lord Halifax, on July 22nd. We put on record the following imperishable testimony by Lord Halifax:

"The Christian message to the world brings peace in war; peace where we most need it; peace of soul. It is that same Christain message which makes its giver, who is God, the best friend with whom a man can share life or death.

Those of us who cannot serve in the armed forces must all do our best in other ways to help them. I'm sure we shall. And there is one thing we can all do—soldiers, sailors, airmen and civilians, men, women and children all together, which may be much more powerful then we know. And this is to pray.

I heard the other days of a Yorkshire village where after all the talk about a Fifth Column the people had agreed to form a Sixth Column, in which they pledged themselves to try and give a few minutes each day in God's house to prayer.

We shall naturally ask God to take care of those we love and to bless the cause for which our country is at war. We can ask this with confidence because we know that we are trying to resist things that cannot be according to God's will.

But prayer is not only asking God for what we want, but rather the way to learn to trust Him, to ask that we may know His will and do it with all our strength. If we can really do our work, whatever it is, as well as we can in God's sight, it will become His work, and we can safely leave the issue in His hands.

This, then, is the spirit in which we must march together in this crusade for Christianity. We and our great Dominions overseas stand, and shall continue to stand, foursquare against the forces of evil. We shall go forward seeing clearly both the splendour and the perils of the task, but strengthened by the faith through which by God's help, as we try to do His service, we shall prevail."

The War Prayer Meetings at Westminster.—The movement for united Prayer launched by the Alliance after the declaration of war on September 3rd has, under God, become Empire-wide. The central united meetings at the Central Hall, Westminster, have been and are being increasingly attended. A great company of seven to eight hundred people gathered on June 11th, and on July 9th this number had grown to one thousand. We are greatly encouraged by this fact. Pressure has been put upon the General Secretary and staff at the Alliance House, but all has been and is worth while, and we specially thank those who are co-operating, and thus contributing to work in the national interest. On the following pages we give four of the Addresses given at these central meetings. It is not possible in print to interpret the fervour and spirit of these gatherings, which are reminiscent of those arranged by the Alliance at the Queen's Hall, W., during the Great War of 1914-18. On page two of our cover particulars will be found of the next two meetings, on August 9th and September 3rd, and we ask our readers to come themselves if possible and to do what they may be able to make the meetings known to others. All war emergencies are amply provided for at the Central Hall.

Prayer in the Home.—We ask the co-operation of all our readers in the circulation (from house to house where possible) of the new Prayer Card issued to meet a new avenue of usefulness which has presented itself, and by which we hope to enter many thousands of homes during the coming months with an appeal for "Prayer in the Home," and guidance in the same. The Card has been prepared with the co-operation of official representatives of the Church of England and the National Council of the Evangelical Free Churches. Its use must necessarily be dependent upon the co-operation, not only of the laity, *but of clergy and ministers*. The hope is that in every city, town and village, the clergy and ministers will arrange between themselves, or individually where united organisation is not available, to have this movement for "Prayer in the Home" brought before congregations, and for visitors

to be appointed to visit houses and homes to distribute the card, and to ask for co-operation in this matter of vital national interest. Could any idea of personal evangelism be more appropriate at the present hour, or more helpful to the churches as such, and the spiritual revival which we all long to see, and which we believe, under God, may yet be one issue from the present terrible conflict. The price of the Prayer Cards is nominal, 3s. 6d. per 100 post free. A single copy will gladly be sent to any applicant thoughtful enough to enclose a stamp for return postage

Royal Co-operation.—We are privileged to receive the following letter from Buckingham Palace.

BUCKINGHAM PALACE.
17th July, 1940.

Dear Sir,

I am commanded by The King and Queen to thank you for the copies of the card entitled "Prayer in the Home" which you have kindly sent, with your letter of July 12th, for Their Majesties' acceptance.

The King and Queen are glad to know that, through the initiative of the World's Evangelical Alliance, the message contained in this card will reach the homes of the British people in this country and throughout the Empire.

Yours truly,
(signed) A. LASCELLES.

H. M. GOOCH, Esq.,
General Secretary,
World's Evangelical Alliance,
19 Russell Square, W.C.1.

The Noon Watch.—Many thousands of the attractive card in two colours calling for prayer at noon daily for our sailors, soldiers and airmen have already been issued. The movement has received official recognition and co-operation, and copies of the card, in hundreds and even thousands, have been supplied to Chaplains of the three Services. Now the Archbishops of Canterbury and York have issued a message to the nation in which they say:

"We must 'pray without ceasing.' Let every day, and especially every Lord's Day, be a day of national prayer. To this end we who send this message ask that daily at noon our fellow citizens who believe in God should in the midst of their work whatever it may be make a momentary act of remembrance and prayer. We are authorized to say that the adoption of this suggestion whenever it may be practicable commends itself warmly to His Majesty the King. Thus at noon each day the heart of the nation would be united in turning to God."

Further to develop this movement, and with the approval of the Archbishop of Canterbury, two new posters have been issued by the Alliance. At the top of each "Remember to Pray at Noon." At the foot "It all depends on me and I depend on God." In the centre the clock face with the hands pointing to 12 o'clock, Noon. These posters are in two sizes, 30 × 20 for Church boards, and a smaller size suitable for windows and more general use. The prices of the posters are, large, 2d. each, small, 1d. each.

Letter to Mayors.—A letter has been addressed to all Lord Mayors and Mayors asking their personal co-operation in this united witness, in the arrangement of local united gatherings for Prayer, and in the circulation of the Prayer Card. The following is an extract from this letter:

"The response to this Call to Prayer has been encouraging. Many of the Lord Mayors and Mayors appealed to have themselves acted, or through others have caused local united gatherings to take place. In one town, for instance, a remarkable movement has transpired, even the shops being closed during certain hours while such gatherings were in progress; overflows having to be accommodated in the open air.

"It is now proposed, with the official and active co-operation of the Churches, to further a movement for 'Prayer in the Home' which is explained by the enclosed card. The hope is that in every city, town and village the Mayor will lead, and with the co-operation of clergy, ministers and the laity take steps to bring the project before all citizens. It is suggested that visitors might be appointed to visit homes to distribute the card, and in this way a vital need in this hour of national peril will be effectually met."

Already replies to this letter are to hand indicating helpful co-operation.

A Letter to Members of Parliament.—Similarly, Members of the Houses of Parliament have been addressed by letter, and some interesting replies have come to hand. We quote three of these:

Writing in a field ten miles from the House of Commons Colonel J. Sandeman Allen says: "I feel that, as a soldier, I am taking part in a crusade for Christendom and cannot but feel that we of this generation are highly privileged to be able to give unmistakable evidence of the strength of our faith, and to have entrusted to us so great a task as the overcoming of this bestial evil."

Sir H. Morris Jones writes: "I much regret being unable to attend to-morrow night's meeting addressed by Mr. Ernest Brown. I believe firmly that constant Prayer will help us in this great struggle. We are up against a mighty evil in the world. But there is something much mightier—the spirit of goodness and faith. We should look upon these days of tribulation as a glorious opportunity to strike a blow against the most monstrous tyranny ever seen in Europe, and thus save Christian civilization. I trust your message will extend far and wide."

Rev. Lionel B. Fletcher.—Our readers will learn with interest that the Rev. Lionel B. Fletcher is leaving this country and is to take up evangelistic work in Australia and New Zealand. We shall all regret his going, and he and Mrs. Fletcher will be followed by the prayers and good wishes of many. As we are writing we have before us a recent spontaneous letter from Mr. Fletcher in which he writes:

"I am delighted—just full of thanksgiving for that splendid poster you have in the Tubes, etc., with the clock face, calling people to prayer at noon each day. I had never seen it till I was in London a fortnight ago, and I came back here and mentioned it in some of my addresses in my own church and elsewhere. Someone sent me the Post Card with it on, and I want 300 Post Cards at once please, if you can send them to me. If I can get them by return post, I should be very glad, as I have a large Bible Meeting on Tuesday night, and I want to get them out then.

"You seem always alive to opportunities for good and effective service, and if I may say so, I greatly admire the way you do things for God."

Another Day of National Prayer.—As we go to Press we learn it is likely that Sunday, September 8th, will be appointed a second Day of National Prayer. The appointment has been the subject of communication with the Prime Minister and the Archbishop of Canterbury on behalf of the Council of the World's Evangelical Alliance. Even if the suggested date is altered, our readers should know that the Alliance is making special arrangements in view of this appointment, which it is hoped will be by royal authority and extend throughout the Empire. We had asked for the appointment of a week-day, with a period at noon when all factories, office and shops might be slowed down for a noon watch. Whatever the appointment all must feel that this further national recognition of the place and power of Prayer to God concerning the war is a matter for thanksgiving. A revised form of Prayer for use in united meetings, Churches, and elsewhere, is being prepared, and copies will be available shortly from the Alliance House, 19 Russell Square, London, W.C.1.

Continental Work.—We hope our readers will not assume that the Continental work of the Alliance is more than restricted. Pressure is great in work on behalf of refugees, the persecuted in occupied countries of Europe, and in matters related to liberty of conscience and worship, especially just now in Spain. There is much to occupy the Alliance both in the situations in Spain and Portugal. We have recently sent a gift of £100 to Archbishop Kaila of Finland, and this sum is being paid over to the Archbishop for use at his Grace's discretion as a token of sympathy from the Protestant Churches of this country making the World's Evangelical Alliance their channel of succour. The Alliance is indebted to Lord Phillimore, Chairman of the Finland Fund, for undertaking to get this gift safely into the hands of Archbishop Kaila.

The Universal Week of Prayer

An Appeal to all Missionary Bodies and Missionaries

By Rev. Prebendary W. WILSON CASH, D.S.O., O.B.E., D.D.

General Secretary, Church Missionary Society

The invitation for the Annual Universal Week of Prayer for 1941 goes out at this time of the year to all parts of the world. People speaking many different languages and representing widely separated races, cultures and countries are asked to unite for one week (from January 5th to 12th, 1941) in corporate Prayer. For the past fifty-one weeks most of the people to whom this invitation goes have worshipped in separated ways. Many have prayed for unity but have not achieved it. In the 52nd week they are asked, not to come to a Conference on how to unite, but to join forces in intercession and worship, that through Prayer they may learn true unity.

In this article I am concerned primarily with the missionary side of the problem. I say problem because to bring people together for united Prayer is much more difficult than to gather them for almost anything else. Co-operation in the Mission Field has gone a long way. We missionaries have learnt to work together in many ways unknown to the Home Churches. The International Missionary Council has been a great unifying factor in many lands. In most countries there are united missionary organizations. Here in England all the main missionary bodies are affiliated in what is known as "The Conference of British Missionary Societies." But important as all this is we do seem to have failed in some areas to achieve any real unity in Prayer. I have visited some countries where quite obviously this Week of Prayer is not taken seriously and where attendance at the meetings is confined to the faithful few. Since last year we have moved into troublesome days of growing strain and anxiety. We have witnessed the collapse of all our earthly support and we have watched the growing power of a militant paganism. We know now that this represents for us all the greatest challenge to the Christian faith since the days of St. Paul. We know that there are gathering forces of evil, gaining strength and seeking to annihilate the Church of God. No one doubts the seriousness of this challenge, none denies it, and yet we act as though it did not exist. If these days carry any message at all to us it is that we should shed our prejudices, pocket our pride and step out in a new effort for corporate Prayer. If all the missionary organizations of the churches really put their backs into this plan for united Prayer what a difference it would make.

My appeal therefore is to the International Missionary Council, to the Conference of British Missionary Societies, to the secretaries of Missionary Societies in Great Britain, to the National Christian Councils overseas, to all who seek the larger fellowship of a uniting Church to join in this first week in January in corporate Prayer. The times are too serious for any of us to grind our own axe. We reach a stage where the Churches must close their ranks if they are to hold their own. It would make a world of difference if the I.M.C. appealed to all its constituent member organizations—the N.C.C's. throughout the world—to throw their whole weight into this effort. It would mean something great in united efforts if every secretary of all the missionary organisations wrote to all their missionaries urging them to give their full support to the Universal Week of Prayer.

The topics for Prayer are being translated this year into many different languages. All parts of the world are being appealed to for co-operation. For ninety-six years the annual Week of Prayer has been organised by the World's Evangelical Alliance. It was planned and started long years before most of our co-operative missionary work was thought of, and it is true to say that for many the will to co-operate in missionary tasks was first learnt in united Prayer. When people worship and pray together they make it possible for the Holy Spirit to work with

quickening power. Those of us who were at the International Missionary Conference at Madras in December, 1938, are particularly bound to take note of this opportunity of united intercession. The Universal Week of Prayer offers a practical response to the appeal from "Madras" for united Prayer. The "Findings" of the Conference says that "We believe in the power of united intercessory prayer and in the strength derived from a sense of unity." But let me place this quotation along side of another in the "Findings" on "Co-operation and Unity." This is what we read: "During the discussion it became abundantly clear that the divisions of Christendom were seen in their worst light in the Mission Field. Instances were cited by the representatives of the younger Churches of disgraceful competition, wasteful overlapping and of groups of individuals turned away from the Church because of divisions within. Division is both a stumbling block to the faithful and a mockery to those without." In the light of this and much more that is to be found in the full reports of the Madras Conference is it too much to ask for the wholehearted backing of missionary organizations for this Universal Week of Prayer? Those of us who have been missionaries and have joined in the prayer meetings of this Week in former years can testify to the power of such united intercessions. We know that the first impulse to co-operate in larger ways came through united prayer, and we have watched the growth of a movement that has placed missionary work on a happier plane of mutual trust and fellowship. We have seen misunderstandings and prejudices wither and die as men and women of differing Churches and missions have united in Prayer.

This year of all years when our country is at war, when the Church of God is assailed by many sinister forces which threaten the very existence of missions in some lands, surely it is only right that we should go out in a determined effort for a still more united Universal Week of Prayer. While the Church of God is challenged it is also true that God summons His Church to accept the challenge fearlessly, to go forward in a world-wide evangelistic campaign, and to carry the war into the enemy's camp.

It is true that there is already an almost world-wide movement of the Holy Spirit and tens of thousands of people are finding Christ every year as their Saviour and Lord. Because the Church is expanding so rapidly it becomes the more urgent that it should be enabled by prayer to fulfil God's purpose for it. God has raised up witnessing Christian Communities in every land and be it noted at a time of greatest danger for the Church. The forces of evil, using every weapon at their disposal, will frustrate the world-wide witness of the Church if they can. Divided we shall fail and united we shall succeed. This is why in the letter addressed to "Christian leaders and workers everywhere" and signed by representatives of the Missionary bodies as a whole, we say "In an age in which there are many things to divide, association in Prayer is required to enable us to realise our unity in Christ."

We believe that through this Universal Week of Prayer next January we may witness a new work of the Holy Spirit in the hearts of men in all lands. We believe that by united Prayer we shall prepare ourselves for the new God-given task committed to us in these grim days. We believe that "the Church is called to a great spiritual advance, facing the powers of evil with the message of the Gospel."

We therefore covet the co-operation and support of all who love our Lord in sincerity.

Can we see this call to Prayer realistically in the light of current events that are affecting missionary work in so many ways? In 1936 the Protestant Missionaries in Abyssinia were driven out and their work came to an end. In 1938 the Swedish Mission in Turkestan was brought to an abrupt end, the converts shot, schools closed and missionaries expelled by Communist leaders. This year the Iranian Government has decided to take over all missionary schools and to forbid all religious teaching in them in future. A new Bill presented to the Egyptian Parliament recently is designed to prevent a great deal of evangelistic missionary work. Though this Bill has been withdrawn temporarily it is symptomatic of a new attitude in the Moslem world to Christian Missions. These are only a few instances of the threat to Missions. Surely this means that missionaries must draw closer together, co-operate more and unite wherever possible. As we pray together so will we learn to work together.

THE NATION AND THE WAR

Addresses given at the Central War Prayer Meetings at the Central Hall, Westminster, on Tuesday, June 11th, and Tuesday, July 9th.

1. By the Rt. Rev. the BISHOP OF NORWICH, K.C.V.O., D.D.

Address given on June 11th.

SOME time ago, by the great kindness of the Dean of St. Paul's, whom we are delighted to have with us here to-day, I was preaching in St. Paul's Cathedral, on St. George's Day, to the Royal Society of St. George. A great congregation assembled, because the ideals of that society, its ideals of justice and loyalty and of the maintenance of our great heritage in England, the heritage of our traditions, the heritage of our religion, appealed and appeals to many.

Earlier in the day there had been a tremendous luncheon party, which Mr. Churchill was to have addressed. But he was unable to be present. His place was taken by Mr. Duff Cooper, who humorously introduced himself as a member of the unemployed, contrasted with the man who was then at the head of the Admiralty. I am before you to-night in the same capacity, as a member of the unemployed, however unworthily representing my old friend Lord Caldecote. But I glad to be here.

Only to-day I was listening to an address given by one of those who is now in the office of Mr. Duff Cooper, my old pupil, Mr. Harold Nicholson; and I should be extremely glad if those who are here to-day could secure a newspaper that reported what Mr. Nicholson said.

I do not propose to recapitulate the speech, but two things stand out quite clear. The first is the marvellous spirit, the incomparable spirit, that has always actuated the French people with a love of the French soil, and the marvels that they are carrying through at the present time. Then he went on at the end of his address to warn us against the spirit of fear. He had no doubt whatever of the conquest that lies before us and the victory and the ensuing peace; and he looks for all these good things to come upon us soon. But it is a great thing if we can exorcise the spirit of fear and find confidence; and the deepest and highest confidence is found in God.

Someone said to me the other day, would it not be a very excellent thing if His Majesty the King was good enough to speak of the Day of National Prayer to which he had invited all his subjects, and of the response, and his own gratification at the response made to his invitation? Yesterday in the Church House, which His Majesty the King and Her Majesty the Queen opened for the first session of the Church Assembly in it, the King did speak of that Day of Prayer; and he did speak of the evidence that it gave that at heart we are a Christian nation, calling God to help us in all that we are asked to do to-day. There, again, if you have not read His Majesty's words, pray study them reverently and loyally. It was a really great address of a Christian ruler.

One of the things against which I think we have to guard at the present time is in thinking that we can focus all our prayers and all our expression of dependence upon God upon one meeting, one day, one occasion. If our hearts are filled with a real thanksgiving for what God did in His own wonderful way of using simple means to work out His sovereign will; if our hearts were all filled with thanksgiving when we read the heroic story of the evacuation of our troops from Flanders, then we ought to maintain that spirit of confidence. Every prayer that has been answered is a foothold for fresh and eager prayer if we recognise the finger of God and applaud what He has done with thanksgiving. And we have to remember this—for it is easy to forget, especially in these days, when one thing succeeds another so very rapidly—we have to remember this, lest when things are looking less bright we should forget what God has already done.

> "So long Thy power hath blest me, sure it still
> Will lead me on."

That now must be our motto.

I have before now thought that it was rather a poor thing, the story of Gideon in the Book of Judges. He had the miracle of the fleece put before him to quicken his faith; and no sooner had he had the one miracle than he asked for another. I hope that we may not have that enfeebled faith. If God has helped us, then we will turn to Him again, knowing for sure that in the words you have all just repeated, "Our help is"—not only was—"Our help is in the name of the Lord."

2. By the Very Rev. W. R. MATTHEWS, K.C.V.O., D.D.

(Dean of St. Paul's)

Address given on June 11th.

It is clear, I think, to all of us that we are living at a moment when we need to summon to our help all the sources of encouragement that there are. The clouds are thickening instead of lightening around us; and the forces of evil, with masterly malignity, have just struck their hardest blow. I think it may well be that the calculation of the visible condition of the conflict would lead to a pessimistic conclusion about its probable outcome. It is the more necessary that we should remind ourselves of the unseen and overriding and finally dominating condition—namely that we should be firmly established upon the will of God. So it occurs to me that a text which ought to be uppermost in our minds at this time is that well-known outburst of St. Paul's, "What then shall we say to these things? If God is for us, who is against us?"

The Bible, so far as I understand it, never countenances the idea that God is inactive; that He is to be regarded, as some philosophers would think, as a principle, or even as the order of the world. That certainly is not how the Old or the New Testament presents God to us. He is from the beginning to the end of the Bible the living God, who has purposes which He is working out, and which He calls upon men to fulfil in the world.

In short, God is not an indifferent umpire, as some people seem to imagine. He takes sides. St. Paul can say, "If God is for us"—and that is to say, against those who are against us. But we do not find, either in the Bible, as I think, or in life, that this purpose of God works independently of human will. There is no warrant to suppose even that if we only pray enough we can sit back and let the providence of God do the rest. That at least was not the way in which St. Paul understood the conditions in which he had to work. He knew very well that he was a chosen vessel of God and that he was employed upon God's cause. But he also knew very well that he had to undergo labours, sacrifices, persecutions without end. The cause could not fail, but Paul could fail, could be killed by his enemies. It was God's cause which was always and inevitably triumphant. So we may say, "God with us," not as a kind of guarantee of our safety, but as the assurance that if we are on God's side we are on the side which cannot be defeated.

I am so glad that we have prayed for victory this evening without any qualification. I do not understand the apparent reluctance of some to mention victory in their petitions to God. We are told to let our requests be made known unto God, to pour out our hearts before Him—the real requests and desires of the heart: not those which we may think we ought to have, but those which we actually do have, which well up in our souls irrepressibly. And is there anyone who does not desire that the evil men, the sadistic tyrants who have loosed this horror on the world, shall be overthrown, so that they can never rise up again? Surely not!

A very distinguished philosopher wrote to me a little while ago on this point and said, "I am praying for victory anyhow, because I know if I pretend I did not the All-wise would quickly see through me!"

But the assurance that God is with us must not be an easy assumption. We are not warranted in thinking ourselves a chosen people in such a manner that we cannot be allowed to fail or come to an end whatever we do. The election of God is not like that. It depends upon and is conditioned by the response of the elect. Our cause, in so far as it is our cause, will be victorious only if we are worthy of obtaining the victory.

Have you ever thought—of course you have—of the probable outcome of this war? The one thing which is quite certain as far as I can see is that nothing in the nature of a compromise will be possible. The war will end with one group of Powers or the other having for a time the supreme power in Europe and perhaps the world: either Hitler and Mussolini or ourselves and the French. For some time we or they will be able to determine what the Europe of the next hundred years will be like. As we believe, if the outcome of this war were to be that this power were in the hands of the dictators, that would mean a hundred years of barbarism and atheism; but if, which God grant, this power is placed in our hands, what shall we make of it? Are we ready in heart and in mind, have we sufficient, not only of goodwill, but of good sense, to make a world in which decent human beings can live securely and at peace one with another? The decision, I believe, is not so much which of these two groups of Powers is materially stronger, but which of these two is most capable of forging an inviolable future for the world.

We are, it is often said, and truly said, called to be a dedicated nation, and that means not only a privilege, but a terrible trial for many of us. We are called to go through sacrifices which we had hardly dared to contemplate as possible, that we may set forward God's rule. We must sanctify ourselves. We must really be one, without any pretence at all, with those who love God as He is revealed in our Lord and Master Jesus Christ. We must be one, without any pretence at all, with people who day by day are trying to cleave to Him. We must be known as those who are trying day by day to cleanse their hearts from self-seeking, from hatred and from fear, so that our hearts may burn with a pure flame of service to the God of righteousness.

3. By the Most Rev. and Right Hon. the ARCHBISHOP OF YORK, D.D.

Address given on July 9th

We are met to pray for our country: and at such a time many people turn to prayer who give little thought to it at other times. That recognition of the Divine Sovereignty is good, and those of us who have perhaps a more regular habit of prayer should welcome it. But do not let us suppose that now or ever Christian prayer is easy. It calls for all that we have of faith, both in the form of trust in God and in the form of dedication to His purpose. And if we turn eagerly and readily to Him only when we are hard-pressed, there is at least great likelihood that we shall fail to pray as Christ taught us to pray; for when we eagerly desire something, that desire of ours so easily comes between us and the will of God. But when men pray that God will do their will because they have different purposes in life, they are praying in opposition to one another, and it is quite impossible that all their prayers should be granted in the form in which they are offered. It is likely, indeed, that none of them will be; for we have learned from Christ that prayer is to be not the effort to persuade God to do our will, but the petition that He will use us to do His.

And perhaps at a time like this, when what we so earnestly desire is to our own minds so manifestly in accordance with His will, it becomes in some wise still harder to be sure that we are putting Him first.

Consider the prayer that Christ taught us to say and gave as the model of all our praying. Think of its clauses and you will see that it is possible at this moment for Christians in England and Christians in Germany to say that prayer together in perfect spiritual fellowship. That is the way He taught us to pray: so completely to put God's will, the hallowing of His name, the coming of His Kingdom, before our own that even if we should differ in our understanding of what His will may be—and there we should differ from most of our fellow Christians in Germany—yet still in the deepest desire of the heart, the desire that God's will may be done, that the victory may be His, there

would be fellowship; and in that fellowship lies great hope for the future if only we can be true to it.

We pray. Who are we? Do we pray primarily as British people who happen to be Christians, or do we pray as Christian people who happen to be British? Our access to God is not through our nationality: it is through Jesus Christ our Lord. It is in Him that we come with confidence to the throne of the Father; and therefore it must be as submitting our whole cause and ourselves to Him, that He may use us for His great purposes, that we pray, and then most rightly pray, for victory. But it is God's victory that matters, not ours; and God's victory is not in doubt. So the first need is the faith of perfect trust, the assurance of the unshakeable purpose of God.

> "It fortifies my soul to know
> That if I perish, Truth is so;
> Howe'er I stray, where'er I range,
> Whate'er I do, Thou dost not change.
> I steady a step when I recall
> That if I slip, Thou dost not fall."

That is the first assurance: the unalterable, the unshakeable sovereignty of God.

And with that, and because of that, comes the dedication of ourselves to Him. Secure in that faith we are free from all kinds of fear that might shake our purpose. "I will put my trust in God: I will not fear what man may do unto me." Man may go on doing it, and I have no right to demand from God that He should stop man from doing it; but it does not matter. "Fear not them which kill the body, and after that have no more that they can do." Amazingly simple words, asking of us an amazingly complete trust.

And then, in the serenity of soul that such a faith can give us, kept in perfect peace because we trust in God in the inner recesses of the soul, we dedicate ourselves to all the effort, all the toil, all the endurance, all the pain that may be the lot of those who at this time give themselves completely and perfectly to serve the righteousness of God.

Surely it is in that kind of faith that our people will find its security as they turn to the Lord the Everlasting Rock. And in praying so we can truly say that we are just lifting on to the level of spiritual devotion what, thank God, throughout this conflict has been the prevailing spirit of our people. I certainly have found singularly little of bitterness, singularly little that promises the danger of vindictiveness in victory. It has been the spirit of dedication that has animated our people—not always dedication directly to God—the dedication to the cause of fending off this fearful threat to all that we have learned from the Gospel to value most highly in human life.

And what are we to set over against the fearful idolatory so prevalent among the Germans—the worship of the National State? We repudiate it; from end to end of our country our people repudiates it. There is scarcely anyone whom you will find to accept that idolatry. Can you say that in every heart the throne upon which the Nazi Germans have set their National State is filled by God made known in Jesus Christ? Or is it not true that there are many in our day in whom that throne is vacant? They have not, I think, given their allegiance to any other; but neither is it completely given to Him. Is it not true that in the days before the war came upon us there were very many who suffered from a sense of frustration and of lack of purpose in their lives which could have been supplied to them if they could have been fully won to faith in Jesus Christ? So as we pray for victory we pray for all our people that they may return to God and be ready and able to use whatever successes He grants us for His glory and the furthering of His purpose.

Here we come surely near to the spirit of our prayer. It is not that we may have the victory, but that we may be worthy to have the victory. And we shall be if we set ourselves with an ever-increasing dedication to serve God's will and to think out the meaning of it in the life of our time, and then to follow the guidance of His Spirit as He shall point out the way.

If we pray as Christians we must always remember that God sometimes wins His greatest triumphs out of what had at first looked like defeat. Let us then, whatever happens, never be cast down. Let us believe that God, who has called us to serve those great causes of justice and freedom and truth in His world will most assuredly give victory to those causes through us if we are faithful to them and to Him. Let there be no doubt or hesitation in our minds as we pray, pro-

vided only we teach ourselves, and every time we come back to God teach ourselves again to put ourselves in His hands, for Him to use, for it is to those who have so entrusted themselves to Him that He can give His gift of triumph.

We do not know what the days immediately before us may bring. They may be filled with great anxiety, even with great distress and pain to multitudes of our people; or it may be that we shall be spared that, and only have the testing—and it is a severe test—of waiting in case the dreaded thing shall come. But whichever it be—whether we are only called to wait, which so easily promotes a certain nervousness, or whether we are actually called to suffer—let our trust be in God, who won the resurrection triumph of His Son by the way of the Cross. Let us be ready to endure what it is needed we should endure for the triumph of a cause so great, in perfect confidence that if only our hearts are ready, God for His part is ready to give triumph to that cause. So we dedicate ourselves to Him that we may be worthy instruments in His hand, and fit to share in that only real victory which is not ours, but His.

4. By the Rt. Hon. ERNEST BROWN, M.P., Secretary of State for Scotland.

Chairman on July 9th.

It is right that those of us who believe that the issue in this war is between the Cross and the Swastika should pray for victory for the causes for which the unhooked Cross stands. In this war the gravest issues are at stake. They involve not only the life of our own people but the future weal or woe of the whole human race. Christian people cannot, therefore, be content with reflection, commentary and exhortation on the secular aspects of this grim and awful struggle. We need spiritual comment and spiritual mobilisation. The forces which are life-giving to the soul and those that would destroy man's soul are at grips. We cannot in this hour when the battle for our own shores is imminent leave out of our vision the causes of that Christ of whom we have been granted an inspired picture in the Book of the Revelation:

> "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war."

We believe that this is a war in which the forces of righteousness and of evil are fiercely engaged. We, therefore, pray with fervour, as godly men have done in all days of struggle and calamity that right may prevail.

We pray for victory for our people and our cause. We pray that the *modern dictators and tyrants* like many *ancient despoilers* of things true and good and beautiful may be brought to defeat and ruin.

We believe that since it is by God's power that Kings reign and princes decree judgment that when earthly rulers abuse their authority they become the *enemies of the Omnipotent God*. It is to Him we pray for *courage of heart*, for *strength of mind*, for *clarity of vision*, and for the *will to sacrifice*, which cannot be broken because it is rooted in a faith in God who loves and *upholds righteousness*.

We have met not so much to speak as to stimulate a revival of the spirit and practice of prayer. The prayer which prevails in victory. I feel deeply that as a people we have much need to take to heart words spoken in the dark days of 1917. They were spoken not by a minister of religion nor by a statesman but by that great sailor, Lord Beatty, who said "There will be no victory until the nation is on its knees."

The conflict is between holy and unholy things. Can we who hold that good faith is among the holiest things in life avoid being enemies to that man who dares to desert and betray and corrupt and despoil every noble instinct. It is for the victory of those who support the *faithful* against the traitor, the *truthful* against the perjuror, the *good neighbour* against the despoiler that we pray.

Non-combatants are playing a vital part in this decisive struggle. They care for the wounded, they comfort the dying, they grow food, they man ships large and small, they work in workshops and factories, in docks and harbours, and in transport services, they serve in a thousand differing ways. The people of God have their part to play com-

batant or non-combatant. They are not to be dismissed as a negligible factor in this death or victory struggle. They can fight, they can give, they can work, they can prevail in prayer. Their part is of supreme and decisive importance. They can unite at home and in public worship at all times in a united and persistent prayer for victory.

They should pray that an ever-increasing measure of wisdom and strength may be imparted to our Sovereign Lord, King George, his advisers, and the leaders of our forces on sea and land and in the air. That the issue of the present struggle may be to further the coming of the Kingdom of our Lord Jesus Christ and the honouring of God's name among all nations. The part of the people of God in this struggle for victory will be of supreme and decisive importance.

So long as their voice is heard, so long as they are on their knees, so long as their hands are raised to God in prevailing prayer, the rulers of the darkness of this world can never be victorious. Let us renew our faith. Let us hear the old challenge : " Watchman ! what of the night ? " and give the old inspiring answer : " The morning cometh."

For Those in Peril in the Air

Lord of all might, Thou God of love,
Whose throne is in the heights above ;
The wind Thou holdest in Thine hand,
The lightnings move at Thy command ;
Look down in mercy : hear our prayer
For those in peril in the air.

Their escort be : their Guardian strong
As in the skies they speed along ;
Through clouds and storms and trackless space
Guide and uphold them with Thy grace ;
Look down in mercy : hear our prayer
For those in peril in the air.

In solemn hours, when they ascend,
Our homes and freedom to defend,
Be Thou their armour in the fight,
Whose souls are precious in Thy sight ;
Look down in mercy : hear our prayer
For those in peril in the air.

Thou art the Life of wingéd things,
The Joy of every bird that sings ;
The Love that heeds the raven's call,
That stoops to mark the sparrow's fall ;
Look down in mercy : hear our prayer
For those in peril in the air.

W. NANTLAIS WILLIAMS.

Ammanford, Carmarthenshire.

Continental Notes

Gospel Work in R.C. Countries The World's Evangelical Alliance can point to an unbroken record of sustained interest in Evangelical work among Roman Catholics. It has come forward to help Spanish, Portuguese, and Italian Evangelicals who have been persecuted. It has shown the keenest interest in South American, Belgian, and French work among Roman Catholics. It has rejoiced at the success of work among Irish Roman Catholics, and maintains an agent working among the Maltese in Tunis, as well as among the people of the island. We in no way decrease our interest as the years pass. The need is great. Superstition lives and grows as a upas tree that kills religion—the religion of Christ—wherever it is found. There can be no real union between Scriptural and unscriptural Christianity. The hope of the redemption of humanity from blindness of heart and trust in human intercessors, and man-made plans of salvation that end in darkness, does not lie with Rome, that has been for long centuries the foe of Bible teaching and of the Christ-revealed way of salvation. Men everywhere are discovering this, and we wish God-speed to every faithful effort made to bring the Gospel to the hearts of Romanists and those who have lapsed from Rome to unbelief.

Reunion and Reconstruction in Europe—a Clash of Ideals It is interesting to notice the the striking parallel between rival methods of arriving at Christian unity, which clash in evangelical and sacerdotal controversies, and the rival principles of world union represented by Germany and the Allies in present War. Each side professes to vizualise "a united Europe" from which the possibility of war will be excluded. But the Allies hope for peace as the result of a great federal internationalism, in which the rights of each nation, small or great, will be safeguarded, so that it can make its own free and distinctive contribution to the common life. Germany, on the other hand, cannot imagine a peaceful Europe, except one united under one nation so powerful that no one can possibly challenge its decisions. And, of course, she designs to be that nation herself. The latter ideal is that of Rome: which, perhaps helps to explain the curious attitude of the Pope to the War. For Rome there can be no united Christendom, except a Roman Christendom; submission or excommunication are the practical alternatives before the individual Christian. The exponents of the narrow Episcopal theory of the Church hold the same view, with the exception that they substitute the College of Bishops for the individual Pope. Both have the same tendencies, forgetting that union with Christ, the Living Head, is the essential matter, and that no system of government which does not grow out of Christ the foundation into Christ the living Head has commanding claims on the individual Christian for his acceptance.

The Roman Weathercock A contemporary, the *Church Times*, draws attention to the fact that in the last few months there has been open and violent abuse of the Pope in those extreme Fascist newspapers which are known to be subsidised by the Goebbels propaganda machine. "Italy at war seems to want the world to know that it is at war with the civilization largely derived from Rome and fostered through the centuries by the Roman Catholic Church. In these circumstances, it is disconcerting that the Roman Church has different voices in different lands. In England, Cardinal Hinsley speaks the mind of all his freedom and justice loving fellow-countrymen. In Belgium, Cardinal Van Rooy defends and even eulogizes the treachery of King Leopold. In Spain, the Roman Church is definitely on the side of Germany and Italy. And this despite the fact that in Poland the Roman Church is being persecuted by the Nazis with bestial thoroughness. Indeed, the Nazi persecution is worse than the vilest exploits of the Russian Bolshevists."

News from Occupied Poland From the *Register* of the Presbyterian Alliance, we receive news of the Evangelical Church of the Augsburg and Helvetic Confessions in Galicia, led by Dr. Zoeckler, which has now come from him from Germany to Switzerland. Super-

intendent Skierasky, the leader of the Reformed Church in Warsaw, is safe. The Lutheran Theological Faculty in Warsaw is closed, and the students recommended to go to the nearest German universities. Most of the Reformed Ukranian preachers have now gone to German Poland or to Germany itself with the transferred population, so that only four preachers remain in the Russian area of occupation. One of them is said to have been shot while trying to escape. All these groups are in need and require help. The Evangelical Christians in Central Poland have dwindled considerably in numbers; there are still four congregations with 82 members. The Slav Baptists, for whom the German Baptist Alliance is now caring, have dwindled in a similar way. Professor Ochjenko, who translated the Bible into Ukrainian, is safe, but unwell and in distress. His translation has been preserved.

A leader of the Reformed Church in Poland writes: "Our Reformed Church has suffered a great deal through the war. Nearly all our congregations are separated from Warsaw. Our Warsaw congregation was much damaged during the bombardment of the city. Not only is the church severely damaged, but some houses which were the property of the congregation have been completely burnt down. Many church members have left the town; and most of the remaining members are officials, who now have to live in reduced circumstances, so that the income of the Church has been much reduced and we do not know how to maintain our orphanage and home for the aged; we hope however that God will help us through. The Warsaw Lutheran congregation has been harder hit than we; its church lies in ruins." From the same source comes word that Dr. Julius Bursche, Bishop of the Lutheran Church in Poland, after an apparently successful flight to neutral territory, has been captured and sent to Dachau concentration camp in Germany.

Relief Measures in Poland Readers of *Evangelical Christendom* and all who have contributed to the Polish Protestant Relief Fund (which is a separate Fund from the Polish Relief Fund) will be glad to learn that although it has not been possible to do all that is desired in the way of sending financial relief into Poland, a good deal of useful work has been and is being accomplished among the many thousands of refugees in Roumania, Hungary and other countries. Naturally this is not a matter which can be fully reported on, but recent letters are entirely satisfactory in their record of relief accomplished. In some cases it has been possible to send small parcels of food into Poland with subsequent news confirming receipt. Our correspondent says: "I have recently heard from —— that he received the parcel—and divided it among others. When divided it would be almost negligible, but it will have been at least a token that their friends have not forgotten them." Relief has been possible to Polish soldiers in the internment camps. These are Protestants of the Swiss or Augsberg Confessions. In one camp there are a score of such soldiers. Another report by our correspondent states: "I was put in touch with another Protestant pastor in ——, his name ——. He is an Evangelical Reformed pastor from Warsaw (where he was busy in youth and other work up to the time of the German onslaught on Poland). He was appointed a Military Chaplain for the Evangelical soldiers in the present war, and writes at length about his terrible experiences in escaping from Poland. His journey lasted twelve days in terrible cold and privations, and with him he had his wife and two-and-a-half year-old son. He has held a Communion Service within the limit of his own quarters, without vessels (except a plate and glass), but he says 'it was a very moving service in its simplicity which woke in us the historical remembrance of the first Christians, and the beginning of our Reformation.' Subsequently he was moved, with his wife and child, and in another terrible twenty-four hour journey to ——. There he is now quartered. He is very grateful indeed for the money which I sent for their personal needs."

News from Norway The *Presbyterian Register* reports: Information has reached us from reliable sources bearing on the present conditions in Norway, especially as they affect the Churches. General conditions are still far from normal, communications are very bad. Many of the evacuees from Oslo have

endeavoured to return, as house-room and food were hard to obtain in country districts. Unemployment threatens in many fields. The religious situation is not so acute as in Denmark, for meetings have not been forbidden, although they must close by 10 p.m.

The appeal of religion is strong in these unprecedented circumstances. Some Christian work is being conducted among the German soldiers, and there has been a large sale of German Bibles in Oslo.

Many have had to revise preconceived ideas. This has especially been true of pacifists, who were numerous in Norway. It is reported that many of the Germans have been told that they were being sent to Norway to help Norway against the English. This would appeal to them, for many of these soldiers had been in Norway as children to recuperate after the last war. There is no despair.

Conditions in Spain From Spain the news is very disquieting. It is impossible to write at any length on the information available. No reply has been received by the Spanish Evangelical Alliance to the Address to General Franco on the subject of the promised restoration for freedom of conscience and worship (which we may add was confirmed in this country on behalf of General Franco by the Spanish Ambassador in London, the Duke of Alba).

Roughly four-fifths of Protestant places of worship have been closed, most of them confiscated and either destroyed or used as dance halls, or for Mass, and in at least one case as a prison.

In a number of places the Churches are increasing in spite of the difficulties. In one community in Madrid, thirty-eight new members have been received by baptism within the last few months. Others report splendid attendances and much blessing. In Seville, one Church has exactly doubled its membership in the last four years. In the four towns in the province of Barcelona where the buildings are still open there is much blessing, as also in Galicia, where only six halls are still open.

There seems to be little prospect of more liberty at present. Recently a commission of the Spanish Evangelical Alliance visited Valencia, and saw the Governor. He received them politely and said he would look into the matter and report to them. So far there is no news of any result. If this should prove successful the Alliance would try in the province of Ciudad Real, where at present all halls are closed. In most places where halls are closed the believers are meeting privately, oftentimes at the risk of imprisonment, which may mean torture and even death. In spite of this many of these churches are holding their ground, and even increasing in membership. In one such church; that had doubled its membership during the last two years in spite of much persecution; two of their members having been shot.

Spanish Protestant Workers About half of the foreign workers have been obliged to leave the country and I fear that few will be able to return. One independent lady worker recently was ordered to leave the country within twenty-four hours. She appealed to the Consul and it appears that the order is now in abeyance. She is charged with having given food to "red" children during the Republican *regime*. Two men workers in Galicia are also under order of expulsion, though it has not yet been carried out. It may be noted here that the anti-foreign, especially anti-British spirit, of the governing class, is very strong. Only a few weeks ago a man was imprisoned in Barcelona for having said in a tramcar, in a loud voice, that the British were going to win. The working class is very friendly towards Britain.

Of the Spanish workers about two-thirds have either been executed, or are in prison or exile. Two of the latter have returned to Spain, but there were specially favourable circumstances in their case, and it is not likely that any others will be able to return.

Persecution in Spain A large number of Protestants in Spain are in prison, nearly all of them under some political accusation, though some are in addition charged with being Protestants. There is little doubt that in the majority of these cases the main reason is that they are protestants. Some have been tortured in order to extort confession of names and sympathisers, etc. Conditions in many of these prisons are terrible. In one building made to accommodate eighty people 643

people were crammed. In another where there was only standing room in the cells they had to sleep on their feet supported by one another. Very little food is given, and if it were not for food brought by relatives and friends the prisoners would starve. Many of them do starve. Most Protestants have been dismissed from their work, and it is almost impossible for a Protestant to get a job. In most places, in order to procure a situation it is necessary to have a certificate from the priest stating that the applicant has confessed. I think practically everywhere no one can take advantage of the National Relief unless they have previously attended Mass. This is in spite of the fact that large stocks of food have been granted to these organisations by Protestant Relief Societies.

Food is very scarce and dear. There is very little work and wages are low. There is great discontent everywhere. The prisons are crowded. Most convents and monasteries are still employed as prisons, and it is calculated that about two million people are in prison to-day. We have no means of checking this figure, but it can be suggested that at any rate there must be over a million. Wholesale shooting is still going on. Recently a believer in Madrid was called to identify the body of her daughter in prison and there were eighty bodies laid out for inspection, mainly young women. This story may need checking, but there is no reason to doubt the good faith of the informant.

Conditions in Portugal The *Kingdom Overseas*, the arresting magazine of the Methodist Missionary Society, reports a letter from our friend Rev. Alfredo da Silva, in which the writer says:

"Our evangelistic work is showing the influence of the Spirit of God in bringing souls to the light of Christ. A new Mission was opened last year in the centre of the country. After some months of preaching the pure Gospel, on a single Sunday, fifteen people, between thirty-one and seventy-three years, with tears of joy in their eyes, declared their decision to accept Christ as their Saviour and became the nucleus of the new congregation.

"When I compare with what I hear our brethren are suffering in Spain and other countries, I thank God that I can confirm what I have often said: We in Portugal enjoy full liberty. The Catholics have imitated our activity and have organised their action in which I discover the influence of our preaching the simple and pure Gospel of Christ. Though having got a certain hold on the people again, they have not succeeded in altering the laws that give us freedom to continue our good work. Just lately, the Government found it convenient to make a Concordat with the Vatican. Many people were afraid that the Catholic Church would become again all powerful and abuse her situation as in the time of the Monarchy; but that was not the case. The new Concordat is not a Concordat 'of Union' as the old, but 'of Separation.' The Catholic Church receives by this new document practically nothing more than she was having and nothing more than our Portuguese Methodist Church has after the approval of our statute of two years ago."

Senor Eduardo Moreira, President of the Portuguese Evangelical Alliance, sends us a copy of the Concordat, which seems to bear out this report.

We shall refer to the subject again. In his communication Senor Moreira says: "In a Pastoral by the Heads of the Roman Catholic Church in Portugal there had been an attack on Protestants, who were described as traitors to the country. We wrote a reply, but its publication in the ordinary Press was refused. Subsequently we sought to publish our reply in one of the Evangelical papers, with the intention of having separate copies printed for circulation, but this was forbidden by the censor. We protested, and finally, we obtained permission to publish a truncated version in the said paper, but not to print our reply separately. Accordingly we are now having 5,000 extra copies of the paper, *Portugal Evangelico*, printed, with a view to sending them to all the administrative authorities and parish councils in the country."

Hus of Bohemia The recent recognition by our Government of the Czech National Council in this country will have given satisfaction to Czechs and their friends alike. As an Alliance we have tried to do what we can to help the Czech Protestant Churches, in peace as in war.

John Hus, with Thomas Garrigue Masaryk, some five hundred years later, are the two outstanding figures in the national history of the Czech people. Both were men of humble origin and became scholars and educationists and distinguished members of the University of Prague: both were devoted patriots and bent on the liberation of their people from foreign domination: both were possessed of magnetic gifts of initiative, eloquence and popular leadership: both exemplified that selfless and unflinching courage which is prepared to make any personal sacrifice for their cause. Each was profoundly religious but in no vague or impractical fashion. The religious creed of each was, "Jesus is Lord."

It was Hus's declaration that Christ is the Head of the Church, and not St. Peter and his papal successors, which was more responsible than anything else for his condemnation at the Council of Constance and his subsequent martyrdom by being burned at the stake. In this age of secularism and scepticism, materialistic communism and pagan totalitarianism in Europe it will seem surprising to many that a modern continental so deeply and widely versed in philosophical thought and current political movements as was Masaryk could be so devotedly and simply Christian. It was not ecclesiastical dogmas which possessed authority for him but the personality and religion of Jesus—summarised in the two Great Commandments: Thou shalt love the Lord thy God with all thy heart and soul and mind and strength and thy neighbour as thyself. This was for Masaryk the sure foundation both of religion and democracy.

The memory of the Bohemian martyr should be a source both of thanksgiving and of inspiration to all whose central loyalty is to Truth, Righteousness and Freedom.

The 525th Anniversary of the Martyrdom of John Hus has recently been commemorated in London, and a notable Service took place at the City Temple. The event has further been commemorated by the foundation of an Anglo-Czechoslovak Christian Fellowship, the first meeting of which took place on July 8th in the Jerusalem Chamber of Westminster Abbey. The Archbishop of York presided and gave an address.

The Christian solidarity between Britain and Bohemia has deep historical roots. It is strengthened by the common tasks which we have to face during and after the present war. It rests on the devotion to the ideals of humanity and on the distaste for bestiality in both countries. The new Fellowship may safely follow an ancient tradition of interchange of ideas and of supreme human loyalties, pre-figured in the example of Wyclif and Hus. Its inauguration bears witness to our firm conviction that the truth of God, represented in the lives of martyrs, prophets and saints, will ultimately conquer the forces of evil.

Evangelical Witness in Europe

Our contemporary, *World Dominion*, remarks:

"The Evangelical Churches in Europe have one great virtue. In spite of many differences among themselves, they have been loyal to Jesus Christ, and have kept Him in the forefront of their thought and propaganda. They have carried the story of His life, rather than their particular theology, into the most remote villages. Some of their members, employed as colporteurs by the Bible Societies, have carried the Bible throughout Europe. Even the great closed land of Russia has not entirely baffled them. They have taken the Bible across the frontier at the risk of their lives, selling it in the markets, telling the greatest story that ever was told to groups in forest and cavern. They have made the Bible the best-known book in Europe.

"If Europe is to be saved from falling back into the Dark Ages, if false gods are not to triumph over the true, if the pagan cross is not to replace that of Calvary, we must proclaim a nobler faith than theirs, and live nobler lives. The doctrines for which Evangelical Christianity has always stood must be proclaimed far and wide, and their political and social implications of national and racial equality must be re-emphasised. The heroic element of primitive Christianity must be rediscovered and reincarnated in a thousand lives.

"Finally, and above all, the attention of people must be concentrated, not on our imperfect conceptions of Christianity, but on the life and teaching of its Founder, as contained in the New Testament. We believe that thus only can Europe's problems be solved, and the sun rise on a happier day."

Reunion Notes

"In things essential, unity; in things non-essential, liberty; in all things, charity."

"With God's Help." The King to his People

In moving words His Majesty the King closed his Empire Day message to his people with this assurance of his own faith in the power of God to defend the right and to deliver the oppressed:

"At this fateful hour we turn, as our fathers before us have turned in all times of trial, to God Most High. Here in the old country I have asked that Sunday next should be observed as a Day of National Prayer. It may be possible for many of our brothers across the seas to join their prayers with ours. Let us with one heart and soul humbly but confidently commit our cause to God and ask His aid that we may valiantly defend the right as it is given to us to see it.

"So now, people of the Empire, men and women in all quarters of the globe, I say to you: Put into your task, whatever it may be, all the courage and purpose of which you are capable. Keep your hearts proud and your resolve unshaken. Let us go forward to that task as one man, a smile on our lips and our heads held high, and with God's help we shall not fail."

We do well, all alike, to keep uppermost in our hearts and minds this moving appeal for the recognition of the place and power of God in the present war. It is an appeal which should come home to our Government and the members of both Houses of Parliament—what might happen and quickly if in these august chambers prayer meetings could take place, or, be that impossible, motions be adopted providing, as in 1918, for attendance by both Houses, on a day to be set apart, at a service of humble prayer and intercession.

There is a great deal of apathy and indecision evident concerning this vital aspect of the Nation and the War. Victory does not depend upon the appointment of a Day of National Prayer—it is the national attitude to prayer that must determine the issue, the faith and purpose of the individual from the Prime Minister and members of the Government downwards, the deep realisation that it is only "with God's help" that victory can be attained.

Example Better than Precept

We may and do thank His Majesty the King for the great example he, and the Queen, have set the Nation. He is doing all he can in his exalted position to impress the nation's need of God. Many are following his example, but yet there are a large number of those in positions of influence in the State, and in other positions, who ought to follow his example and influence those under their command. It ought not to be left to a handful of people to endeavour to keep alive the sense of the nation's need of God, and when the question is raised "How long will the war last" reply can be made that it will be just so long as men and women delay their return to God with prayer in their hearts and on their lips. Speaking in the postscript on a recent Sunday evening over the wireless Mr. J. B. Priestley referred to reconstruction after the war, emphasising that it needed to commence now. Is it correct to comment and say that real construction in the present state of the moral atmosphere is impossible? Regeneration must precede it. "What England needs is to be born again." We quote an Empire Prime Minister in this remark. What we need now, and shall need more acutely hereafter, is not so much new methods, although these will be necessary, but a new mankind. And that God alone can give us. The nation may be driven to seek Him. Is it without hope that we appeal to our Government and to all our rulers, counsellors and advisers to begin more earnestly to tackle our real problem by letting example take the place of precept? Talk is being made of Prayer as a "Sixth Column." It is and should be recognised as the *First* Column. To your knees, O England.

Spiritual Comradeship

So impressed are we, and others with us, concerning the need for national repentance and return to God that we return to

the subject of prayer and quote a recent heartening message by the Bishop of Norwich. Speaking of spiritual comradeship, Dr. Pollock remarks:

"The nation showed itself at heart a Christian nation and empire by eagerly ranging itself behind our King when he called us to prayer: the King himself has beautifully commented on this. We responded not because we were discouraged and all else had failed; our prayer was linked with confidence, confidence in God.

"Many had feared what the enemy might think if he saw us on our knees. Misapprehending our mentality he would judge us by his own pagan ways. The point is what do *we* think: what does *God* think. The deteriorating war-news quickened our worship—'the wild beast had sprung upon us out of his lair.' The deadly German push of Easter, 1918, similarly stirred us. People were leaving God out. Imminent prospects of final disaster brought us again to God's house: in due time He changed defeat into Victory. History repeats itself.

"In a long illness, sympathy at first surrounds the sufferer, but later his friends get bored, saying the tedious days are worse for them than him. Another acute phrase supervenes; once more love prevails. So with intercession. Nor must we be impatient: the Master reached victory through suffering.

"Lord Queenborough, its President, wrote to the Royal Society of St. George, which stands for freedom and Christian loyalty: '. . . . we have committed our cause to God by declaring ourselves ready for sacrifice and by trying to prove ourselves worthy of divine blessing and guidance.' Many of our fighting leaders have always found God their 'strong Rock.'

"The Bible tells us to pray without ceasing, not on special days alone. Often 'to work is to pray,' but this is not the whole story. We are never to drop our prayer (ἀδιαλείπτως). Prayer need not always be in set style: we can lift our heart heavenwards as we walk from place to place. And the Holy Spirit can translate into prayer, acceptable to God, any thought rising to our minds, among busy occupations, that is worthy of such interpretation at the Throne of Grace.

Prayer and National Service

"Prayer," Dr. Pollock continues, "is final war-work whether accomplished by children, aged, sick and suffering or others. They must not consider themselves useless. It is national Christian service to bring friends with you to church. The number grows.

"United prayer not only avails with God, but brings us all together when we make no secret of where our strength lies. In diversified war-work, the war-work of prayer is the same for all. It makes grand comradeship.

"With supplication we blend thanksgiving, thus finding firmer foothold for praying again. The marvellous evacuation from Dunkirk followed upon our national approach to God, though we could not foresee the form of His answer. We dare not in our ignorance dictate: God takes the long view.

"Our last great shock may bring us both elasticity and compact strength, all being in effort or anxiety mutually within reach. Independence of others, if crowned by dependence on God makes heart-comradeship closer. The right hand of the Lord bringeth mighty things to pass. God always listens to trustful prayer: He listens, too, for our praise."

This Freedom

We are fighting in the present war for freedom, and to save righteousness, justice and truth from extinction. What freedom are we fighting for? The Rev. J. A. Patten contributes to the *Bible in the World* some helpful comments on the question. He remarks:

"Men have always believed that it is worth while struggling for freedom. The Reformation may be viewed from many angles, but was it not in its essence a struggle for spiritual freedom—man's right to free access to the presence of God without resort to Church or priest? Many political movements have been animated by love of freedom, and much social reform has been promoted by the same ideal. The fight for universal suffrage was long and difficult; but those who fought that battle believed they were fighting for human liberty—the right of every man and woman to have a share in the government of the country. The demand that children should be educated was a

claim for mental freedom—the opportunity, which is the right of every child, to develop his mental capacities to their full extent.

"Every great movement for the betterment of humanity is a movement toward freedom—'the glorious liberty of the children of God.' There are yet many battles to be fought before complete freedom for all men has been secured, but fought they will be—and won!

"We have entered into a heritage of freedom. Do we always realise how much has been done in past ages to win us our freedom? We read history to no purpose if we do not appreciate the sacrifices that have been made by former generations of good men and good women to achieve the liberties that are ours from the day we are born.

"We are free to think our own thoughts and form our own opinions; and we are free to publish these opinions by word of mouth or in print. We have political liberty; we can join any party we wish to support; we can work for any reform that we think will promote the general good; and we expect our representatives in Parliament to protect and extend the liberties of the people.

The Heritage of Religious Freedom

"Above all," Mr. Patten concludes, "we have religious liberty: every man is free to worship God where and in the manner his conscience may dictate.

"Such is our heritage of freedom, and it has become ours, not through anything we have done, but through the valorous efforts of those who have gone before is.

"Let us cherish the heritage of freedom and hand it on unimpaired. It has been said that 'the price of liberty is eternal vigilance,' and vigilance is required of us to-day. There are threats to our liberties such as we never dreamed of, but, if we be found faithful, those threats will be met and conquered. It is hard to believe that so late in the day we should be confronted with tyrannies that seem to belong to the Dark Ages, but so it is, and we must never rest until the love of liberty which God has put into our hearts has secured the victory. Remembering how our forefathers suffered that we might have freedom, and standing fast in the liberty wherewith Christ has made us free, we have nothing to fear.

We are watchers of a beacon whose light must never die;
We are guardians of an altar that shows Thee ever nigh;
We are children of Thy freemen who sleep beneath the sod;
For the might of their arm we bless Thee, our God, our Fathers' God."

Science Endorsing The Bible

We owe much to Sir Charles Marston for consistent and painstaking researches into the witness of the stones to the truth of the historical narratives of the Old Testament. For at least fifteen years Sir Charles has made it his task to ascertain whether this Book—the oldest in the world—is true. The branch of Science principally used for this enquiry is the Science of Archaeology—that is the Science which finds and studies the ruins of ancient civilisations. There are abundance of such ruins in Bible lands; and when they are dug up and examined, they all tend to confirm, and to increase, our knowledge and reverence of the Bible. In a recent statement on the subject Sir Charles Marston says:

"The excavations of the Bible cities of Jericho and Lachish supply two outstanding examples. Their evidence is significant, and it may be briefly summarised as follows:—

"The pottery fragments and scarabs found at Jericho supplied a date of 1400 B.C. for its destruction by Joshua. That discovery straightened out the whole chronology of the Old Testament from Abraham onwards and made it consistent with itself, and with contemporary History.

"Besides this, the excavations at Jericho confirm and endorse the narrative of its capture as set out in the Book of Joshua, chapters 2 to 6.

"Thus Professor Garstang found huge brick walls surrounding the city fallen flat outwards in consequence of the action of an earthquake.

"He also found that these walls, at about the very place on which Rahab's house must have stood (chapter 2, 15-16) had not fallen with the rest. They had been held up by a tower which there stood between them.

"He also found that the city had been most thoroughly burned (chapter 6, 24), but not plundered. For there were remains of foodstuffs—wheat, barley, lentils, dates, and

onions—which Joshua's fire had scorched, and so preserved for more than three thousand three hundred years. Specimens are now in my cabinets at home—mute witnesses to the truth of the Book of Joshua. There is also a piece of burnt rope which came from the ruins of what was probably Rahab's house.

"Thus the excavations of Jericho confirm the Book of Joshua in minute details, and corroborate the passages which lead us to believe that the Book was written in Rahab's lifetime, probably before 1350 B.C.

But How? "But how?" Sir Charles asks

"How could this Book of the Old Testament have been committed to writing at such an early date? Scholars have assumed that the Israelites were illiterate, and that their records were handed down for many centuries by word of mouth.

"Now this is where the excavations at Lachish, the other Bible city, help us. They have disproved the assumption that the Israelites were illiterate.

"They have brought to light the fact that these people used one or more alphabetical scripts, which they brought from that very Peninsula of Sinai where Mosaic legislation was instituted. Specimens of one of these scripts, the Sinai Hebrew—written within a century of the death of Moses—have been found in the Lachish Tombs.

"Ink writing on pieces of pottery has also been discovered in the ruins of the city. This writing, also alphabetical, is in what is known as the Phoenician-Hebrew script. This script was obviously invented for writing on papyrus. The Egyptians had used such materials for more than a thousand years before the time of Moses.

"So the ancient Israelites, when they crossed the Jordan to conquer Canaan appear to have brought with them those alphabetical scripts from which our own system of writing is descended. So far from being illiterate, it is now evident that they possessed in the alphabet, an instrument for literary expression superior to those of all other ancient civilisations."

The Evil of Spiritualism Why do not the so-called ecclesiastical bodies help the cause of true Christian reunion by attacking the fungus growths of Christendom, Christian (so-called) Science, Christian Spiritualists, Russellism, and kindred evils which pry and prey and lead many, especially silly women, astray? There is a recrudescence of Spiritualism up and down this country, and a study of the religious advertisements in provincial and local press organs reveals their wiles and wickedness to an alarming degree. Spiritualistic Churches are numerous, and seem to be increasing, taking their toll of decadent Services in the Churches, and flourishing upon the absence of definite Bible exposition and teaching in our pulpits. One of the signs of these "last days" is the development of Spiritualism, in many places causing not only mental anguish but insanity. The evil finds its way into the Press, and newspapers not uninterested in truth and true religion devote columns and even pages to horoscopes, and veiled, or unveiled, and we may add shameful, quackeries pretending to forecast the future, and making money out of their dupes. We forbear to mention the names of some of these papers—one, we believe, associated with a league of Prayer and Service, which, if this is correct, ought surely to cause the religious leaders concerned to take appropriate action. A little booklet on the subject of Spiritualism (we publish a larger booklet ourselves, by the late Bishop Hasse. Price 1d.), specially suited to young people, and for enclosing in envelopes is published by our old friend Mr. Arthur Mercer, and we cordially commend it. It is a marvel of attractive printing and get up, and can be obtained from Mr. Mercer ("Rosel," Sunnyside, Wimbledon), 1d., or eighteen copies, for 1/9½ post free. Of Spiritualism it can be quoted: "Many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ."

World Mission Notes

To All Missionaries—Dr. Cash's Appeal

On other pages of this issue of *Evangelical Christendom* Dr. Cash, General Secretary of the Church Missionary Society, makes an urgent appeal to all Missionary Bodies and Missionaries to begin now their arrangements for co-operation and participation in the Universal Week of Prayer next January. The appeal is twofold: (*a*) to the International Missionary Council to induce the National Christian Councils throughout the world to throw their whole weight into arrangements for the observance of the forthcoming Week of Prayer, and (*b*) to all missionary organisations to write without delay to all their missionaries urging them to give their full support to the Universal Week of Prayer. We commend this appeal to all concerned and are hopeful of a unanimous response.

The Week of Prayer in Honduras

After many days, from all parts of the world, letters arrive informing us of the blessings attending the observance of the Week of Prayer. With a commendable compassion for our ignorance, and without regard to their imperfect English, correspondents send cheering news. Here is an extract from a letter from old friends, Dr. and Mrs. G. Reinike Heath, working at Kobila, Honduras:

"At our five Indian centres in Honduras the Week of Prayer was observed as usual; but in each case we held our services a week earlier on account of people from other villages who had come for the Christmas season, and could not stay longer than till the first Sunday in the new year. It is very hard for our Indians in their little villages, so remote from the general stream of world life to realise what conditions are in other countries. But I do think that there is an increasing understanding of the vastness of the fellowship of Christ's Church universal, and of the tasks with which it is confronted. It seems to me that little by little a greater willingness and insight is beginning to characterise both our weekly prayer meetings and these special seasons of prayer. But speaking generally, our whole work is almost of necessity a slow, long-sustained wrestling against sin and indifference. Yet we are able to thank God for advance recorded everywhere. During the year we had the joy of welcoming a new missionary couple from the United States. In the adjoining field of Nicaragua, much older and larger, one new missionary has joined the ranks: but the work is still seriously and dangerously understaffed. It is a splendid thing that we have now more than fifty Indian lay preachers who are doing really earnest and intelligent work in that country.

"During the year the missionaries of another communion joined with us in recommending steps that would have resulted eventually in a union between themselves and us, together with two Methodist congregations which had been left to look after themselves for the past ten years. But our friends could not get their Board to see the matter as they did. Now our Moravian Board is considering the needs of the Methodist congregations, but with all sympathy is finding the financial question serious. Meanwhile the Anglican Archbishop, an ardent Anglo-Catholic, has his own ideas about Church Unity. Though we have always known ourselves to be in very close spiritual communion with evangelical Anglicans, we cannot with a clear conscience accept the ideas of the Archbishops. And so comes the sad contradiction, that while eager for union among believers—or rather for the full manifestation of that union which we already have in Christ our Head—we yet have to refuse to take part in certain schemes of union. But you are very familiar indeed with that sort of a situation."

The Bishop of Tinnevelly on "Love Your Enemies"

Although we do not take any responsibility for the personal opinions of the Bishop of Tinnevelly, or the reaction of our readers, we quote his summing up of a difficult question, at least in so far as the direct application of words solemnly uttered by our Lord are concerned. The Bishop says:

"The command 'love your enemies' is unconditional and binding on all Christians. How can we fulfil this command in relation to to the Germans? Here are some considerations which may help us to pray and think aright.

(i) God has made nations different, but

not wholly separate. Therefore what is good for one is good for all, and what is bad for one is bad for all. What is really bad for Germany cannot be good for Britain and *vice versa*.

(ii) We cannot wish to win this war unless we believe that it is in the real interest of Germany that she should lose it.

(iii) The Germans are a very great people, and the full contributions of their ingenuity, industry, and self-discipline is necessary for the perfecting of the nations.

(iv) It is to Germany that we owe the Reformation. The open Bible on our table is the gift of Martin Luther more than of any other single man.

(v) It is to Germany that we owe the scientific study of missions, what they call *Missionslehre*. This lies behind the Jerusalem and Tambaram reports. The first pioneer in this study was Johannes Warneck.

(vi) At a time when no Englishman was willing to face the hardships and peril of going out as a missionary, the English missionary societies were served by a succession of intrepid and able Germans.

(vii) In many mission fields of the world, German missionaries have been our allies and fellow-workers.

(viii) The courage shown by persecuted Christians in Germany at the present time has been an inspiration and example to the whole Christian world.

"To remember these, and many other things which could be added, is a great antidote to hatred."

Religious Persecution in Turkestan The Rev. A. M. Chirgwin, Secretary of the London Missionary Society, contributes a disquieting article on this subject to the *Christian World*. He says:

"The Netherlands Consulate in Calcutta recently received disquieting news of the arrest in Chinese Turkestan of a number of Roman Catholic missionaries, including two Dutch subjects.

"This news will be no surprise to those who have followed the situation in extreme north-western China during the last few years. The Swedish Protestant Mission was the first object of Soviet hostility. The missionaries of that Society were driven out of the land and have now found a sphere of service in India until the time comes when they can return to Sinkiang. The Soviet authorities now appear to be turning their attention to the Roman Catholic Mission, evidently intending to crush out Christianity entirely.

"During the last two years the outside world has heard little or nothing of the Christian position inside the territory. The Protestant missionaries have been driven out and the Roman Catholic missionaries have been completely isolated. For nearly two years they have not been allowed to write or to receive letters. Their every movement has been watched; they have not even been allowed to visit one another. The final step seems now to have been taken in their being summoned to the Government offices, and their subsequent disappearance. To all intents and purposes Christian work has been brought to a standstill in Turkestan."

The Week of Prayer—A New Translation Despite the war every effort is being made to arrange for extension of the fellowship of Prayer among native Churches and congregations. This is taking place every year. Just now we are hoping to arrange for the programme to be translated into Sukuma, a part of Tanganyika Territory. Writing on the proposal Bishop Chambers, the Bishop of Central Tanganyika says: "The number of people who speak the Sukuma language will run into possibly a quarter of a million. Mwanza is the capital of an important district, seven hundred miles inland, the centre of the tribe speaking Sukuma. There is a live and indigenous church of the African Inland Mission there, and the missionary in charge also visits populous islands in the Victoria Nyanza, and districts on the mainland round Mwanza. We have a Swahili speaking congregation there of clerks and government native officials, but the big work among the people is done in the Sukuma language by the A.I.M. I feel sure the Missionary in charge will make full use of the topics in Sukuma as being in harmony with the policy of the World's Evangelical Alliance to co-operate with all branches of the Christian Church. I would commend the project and hope that the country of Alexander Mackay, one of the first missionaries to Uganda, who worked among the Wa-Sukuma, will be one in prayer with us in the Universal Week of Prayer."

Books Worth Reading

CHRISTIANS IN A WORLD AT WAR, by Edwyn Bevan. (Student Christian Movement Press. 6/-).

The latest list of the publications by the Student Christian Movement includes several books referring to the war. There is *War and the Christian*, by Dr. Charles E. Raven. A pamphlet *Why the Christian Church is not Pacifist*, has been written by Reinhold Niebuhr, who is described as "one of the most influential teachers on the Christian life of America." And now Mr. Edwyn Bevan has added to his many other writings this volume under review.

Apart from a few references to current events, seven of his nine chapters deal with problems not peculiar to this war, the problem of evil, the problem of the world's purpose, the problem of the aim of that Kingdom for whose coming our Lord commanded us to pray. It is only at the close of his work that he deals with what can be specifically described as war problems. His first two chapters, the Unrealised Hope, and Twenty Centuries of History form the basis for a summary of the age-long conflict since our Lord's time. Then comes an excursus on the Persian and the Jewish systems of Dualism, followed by an essay on the old, old question of Job, which Mr. Bevan calls Well-being and Well-being. This takes up 41 of the 188 pages in the whole book. From "the movement of matter by non-material things such as desires, values, fears", he deduces an idea of world-working which he entitles The Familiar Miracle. Next he shows the weakness of Left-wing Christianity with its doubts and false idealisms.

For Pacifism, even in the form he describes as Contingent Pacifism, he has no use, and he strongly protests against sneers at Christian ministers who have encouraged military service in our righteous cause.

What ought we to do? is the heading of his final chapter. His answer is "anything we can to hasten the defeat of the Nazi regime." More than once in earlier pages he justifies prayer for victory, and now he adds some suggestions on our duty when victory is won. Meanwhile we have "to go on bearing witness to the ideal." He concludes, "Christians should go out to meet the coming days . . . without fear. They can do their part strenuously and confidently in this troubled world just because the anchor of their hope is . . . within the veil, and they know that the ultimate future . . . will bring full satisfaction to those who desire to see the kingdoms of this world become the Kingdom of our Lord and of His Christ." R.K.

THE WEEN BOOKS. (R.T.S. Lutterworth Press, 6d.)

To quote the blurb "What could be better? Clear type, good paper, first-class stories of proved merit—you can now buy your old favourites for yourself or your children at sixpence each." Here are the first six titles of this attractive pocket series:—(1) *A Peep Behind the Scenes*, by Mrs. O. F. Walton. (2) *The Fifth Form at St. Dominic's*, by Talbot Baines Reed; Introduction by Shane Leslie. (3) *Pixie O'Shaughnessy*, by Mrs. De Horne Vaizey. (4) *The Treasure of the "San Philipo,"* by Percy F. Westerman. (5) *The Lost City*, by Major Charles Gilson. (6) *A Torch to Bohemia*, by Deborah Alcock; Foreword by Dr. Eduard Benes. They speak for themselves—excellent value every one of them.

A POCKET-BOOK OF PRAYERS. By Geoffrey H. Woolley, V.C., M.C., M.A., Chaplain to the Forces. (S.C.M. 1/-.)

This handy little volume has a foreword by the Chaplain-General, a selection of daily morning and evening prayers written by Mr. Woolley, himself, and notable for their simplicity and devotion. Then a selection of sayings of our Lord, followed by words of courage, wisdom, comfort and of Christian Faith, all from the New Testament. Then come prayers for others and for Christian character beautifully chosen. A valuable help to those on Active Service or to those at home, this little *vade mecum* should fill a most useful niche at the present time.

FIFTY YEARS' WORK IN LONDON. By A. F. Winnington-Ingram. (Longmans, 10/6.)

We give a warm welcome to this intensely human document and autobiography by the late Bishop of London, who, when retiring, left this testimony on record: "My brothers, I have been preaching the Gospel for fifty years, and even now I never go up the pulpit stairs without a thrilling eagerness to proclaim the good news." Some day someone also will write of the Bishop of London, 1901-1939, and then many things can be said which could not be said in this personal record. In some matters of policy Bishop Winnington-Ingram failed to please, or to convince some of his friends. No one can read the autobiography without emotion and feelings of sincere gratitude for the work accomplished by one who increasingly became a father-in-God and a Bishop revered by poor and rich alike, and above all a faithful Servant of Jesus Christ.

SIXTEEN LOOKS AT SIXTY. By William Cross. (Epworth Press, 6/-.)

Workers among young people, especially among boys and young men, will find this volume helpful and suggestive. It is stimulating to personal (or individual) evangelism, and parents will find it a suitable volume to put into the hands of young people, who, away from Christian homes, are perplexed as they face the unbelieving world of to-day, and yet who deeply desire to go straight. It is rather a unique book, which might well have been read to profit by the author of *Father and Son*.

THOUGHTS IN WAR-TIME. By Dr. William Temple, Archbishop of York. (Macmillan, 4/6.)

We all owe a great debt of thanks to Dr. Temple for his splendid leadership and wise discussion of the

war and its relation to social, religious, and political conditions. This volume enables the average Christian to understand many things which are difficult and to judge, and justify, the Christian attitude in a world at war. The volume includes the arresting "National Lectures" on *Faith and Freedom* broadcast by the B.B.C., and the volume as a whole proves beyond doubt that the war is a spiritual conflict in which it is necessary to develop and use the whole armour of God.

THE ANCHORAGE OF LIFE. By DANIEL LAMONT. (Inter-Varsity Fellowship, 2/6.)

This volume is an expansion of the address delivered by Dr. Lamont to the International Conference of Evangelical Students at Cambridge in 1938. It covers a wide range of thought and action in the Christian concept of the universe, and gives to Christ as Saviour and Lord the central place which God has once for all given Him in man's universe. We do more than cordially commend the volume, we advise our readers to obtain, read and re-read it, and to make it a gift book where barriers to Christianity are self-imposed or otherwise present.

IS CHRIST COMING? By JAMES MCWHIRTER. (Methuen, 2/- net.)

This really sane and Scriptural reply to an eternal question is highly recommended to all who seek to know "the times and seasons" which concern the next great world event, the personal return of Jesus Christ to this earth. It may be in the air first, to remove and receive His Church, but He is to reign, and to Him dictators and rulers alike will give place as chaff before the wind. We cordially endorse the author's prophetic outlook, and his wise handling of a very important subject, especially at this time.

Two small booklets are warmly commended for their outstanding interest and importance on the subjects with which they deal. THE CHURCH AND PEACE, by D. R. DAVIES (Nisbet, 1/-) is a rather magnificent plea for a ministry directed to "Repentance." It is the author's belief that "The release of spiritual power in the Church will make a gigantic difference to the possibility of a real European Peace, and that the road to power lies through repentance. EVENING COMMUNION, by W. GUY JOHNSON (Church Book Room, 3d.), is a brave and intellectual treatment of what was undoubtedly the practice of the early Church. Those who administer Evening Communion and those who participate are fully supported by the example of our Lord, the testimony of Scripture, and as the author remarks, "the dictates of common sense."

THE MESSAGE OF THE WORLD-WIDE CHURCH. By WILLIAM PATON. (Sheldon Press. 1/-.)

This from the Preface sets forth the scope of the book: "The Christian Church contains in its distinctive message, its distinctive methods of work and its distinctive type of life precisely that which the society of mankind most sorely needs, and for the lack of which it is falling into ruin." Written with all Mr. Paton's lucidity and world experience, the second chapter on "The Fact of the World-wide Church" is alone worth the modest price of the whole book.

THE LITTLE DONKEY. By FAY INCHFAWN. (R.T.S. Lutterworth Press. 2/6.)

Fay Inchfawn has written many rhymes, but this is the best yet. Primary S.S. Teachers, Crusader leaders and others will wish to secure such a book with its lively verses which their little charges will love to learn and recite. And discerning parents will be glad of something wholly new and attractive to read to the family. The illustrations by Harold Copping add to the charm of this delightful book, where Gospel stories are freshly told with insight and dramatic power.

WHY DOES GOD ALLOW WAR? By DR. MARTYN LLOYD-JONES. (Hodder & Stoughton. 2/6 net.)

The sub-title of Dr. Lloyd-Jones' book is "A general justification of the ways of God," and those who listened to these addresses by the Assistate Minister of Westminster Chapel must have felt thankful for the clearness with which old, old questions are faced and answered. Many more will be glad to have the addresses in this permanent form.

GIVERS OF LIFE. (C.M.S. 6d.)

The C.M.S. review of the year 1939-40 is a heartening story of God's goodness in a year of unprecedented difficulties. Reports of work in Africa, the Near East, India, Japan, China and the Home Base are summarised in these pages, and, as usual, the illustrations and the text are of the deepest interest.

"DAWDSON" THE DOCTOR. By A FRIEND OF IRAN. (C.M.S. 1/6 net.)

Everard Dodson, "Dobbin" to his friends, signed the S.V.M.U. declaration in 1892. Worked as surgeon on the Dogger Bank hospital ship and after a trip to Africa sailed for Persia. The story of his work there for thirty-four strenuous years is told most vividly in this brief memoir, the perusal of which should help to fill the ranks of medical missionaries in all needy countries.

SIGNPOST ON THE FRONTIER. By R. J. H. COX, M.B., B.S. (Lond.). (C.M.S. 1/6 net.)

Viscount Halifax, in writing the foreword to these "jottings from a doctor's notebook," says: "The importance of Peshawar, Tarak, and Quetta as centres for mission work can scarcely be exaggerated, for they command three of the most important approaches to the heart of Asia—'the greatest unevangelised area in the world.'". Intensely interesting and splendidly illustrated, a book to be put high up on one's missionary list.

All books for review under this heading should be addressed to the Editor: "EVANGELICAL CHRISTENDOM," 19, Russell Square, London, W.C.1.